

SCOTLAND'S STORY

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**Cracks appear
in the country's
post-war dream**

**Bitter harvest of
Scotland's oil**

**Folk music hits
its high note
after 300 years**

**Grim old times
in grandad's day**

**Story of the Old
Firm: search for
their destiny**



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ATLANTIC
OCEAN



1943

The North of Scotland Hydro Electric Board is established.



1950

Opening of a decade which brings higher living standards to the rock 'n' roll generation.



1957

Harold Macmillan tells the people they have 'never had it so good.'



1960

A decade of radical urban development begins.



1961

Highland land issue remains prominent as tourism increases.



1965

Students enjoy a taste of modern living as social freedom increases.



1964

The Forth Road Bridge, a symbol of development, is opened



1967

Celtic's European Cup triumph puts Scotland on the world football map.



1970

Scotland's oil boom is not far away as BP strikes oil in the North Sea off Aberdeen.

**In Part 50:
The Thatcher Years**



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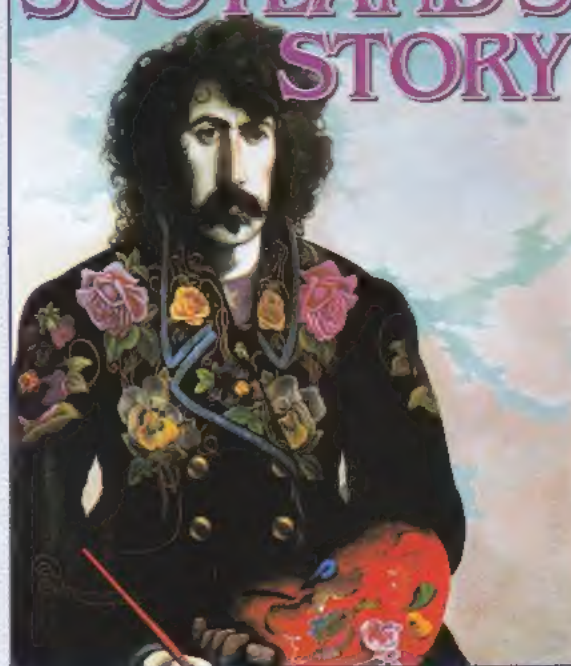
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COMMENT

SCOTLAND'S STORY



COVER: Dramatist and artist John Byrne's 'Self Portrait in a Flowered Jacket' captures the spirit of cultural revival that emerged in the post-war decades.

Slow advance in a new age

Electric cookers, washing machines, vacuum cleaners and television sets in their hundreds of thousands came tumbling into Scottish homes in the post-war decades as economic 'good times' washed away dreary memories of depression and war.

In July 1957, Harold Macmillan, the Conservative Prime Minister, made a now famous remark about living standards in Britain: 'Let us be frank about it, most of our people have never had it so good.'

There was much truth in this statement. Unemployment had fallen to historically low levels and there were now jobs for virtually everyone who wanted to work. Incomes rose, the country's health improved and living standards increased.

In many ways, the immediate post-war years were the high point of British Unionism in Scotland. For most of the 1950s and 60s the Scottish electorate was generally split between the Conservatives and Labour, both of which voiced a commitment to reconstructing Britain.

The Welfare State and

Nationalisation and were championed by Labour, while the Conservatives aimed to improve living standards and 'free-up' the economy.

But the boom experienced by Britain in the 1950s relied heavily on making the most of a massive cash injection from the United States while the rest of war-torn Europe was preoccupied with rebuilding itself.

In Scotland, the rhetoric of reconstruction did not match the reality, as all-important economic diversification soon became the victim of political expediency.

By the late 1960s, rising inflation, unemployment, a devaluation crisis and a growing suspicion that Scotland was not doing as well as the rest of the United Kingdom, made the rhetoric of a 'new age of prosperity' sound very hollow indeed.

Disappointments aside, there is no doubt that Scotland had come a long way by the 1960s. Living standards were higher, women were slowly breaking chains at home and in the professions — and an exciting cultural revival was beginning to take place.

Never-had-it-so-good times begin to crack

■ Troubled faces: Chancellor Harold Macmillan discusses the Suez Crisis with Anthony Nutting, Minister of State at the Foreign Office, in 1956.



The horizon was full of hope: even affluence looked a possibility. But an unhealthy reliance on the old, heavy industries began to build trouble and Labour's plans to solve the problems did not deliver

In many ways the post-war years was the high point of Britishness in Scotland. The benefits of the Welfare State and the planned economy, which had formed the basis of the Labour governments' policies after the Second World War, came to fruition and paid dividends to Scottish society.

Schools, hospitals, roads and houses were constructed thanks to the British state. Jobs in building, the nationalised industries and the rapidly expanding public sector were likewise dependent on the beneficence of the British state and for those down on their luck, there was always state benefits to fall back on.

With memories of the hungry 30s

still close at hand, the 1950s appeared to be a period of great opportunities and growing affluence, and it was all thanks to the State.

In politics, Scotland followed the British trend for most of this period. Although there was a brief flurry with the National Covenant in support of Home Rule in the late 1940s, in the general elections between and including 1950 and 1964, the Tories managed an average of 46 per cent of the vote, while Labour managed 47 per cent.

Reflecting the British trend, Scottish politics revolved around the two-party system and the fact that Labour did slightly better was due to the vagaries of first past the post.

Swings for and against parties in

England were generally reflected in Scotland.

Culturally, it was a period when Britishness was in the ascendancy. The British film industry churned out a *mainstay* of family entertainment which was able to keep in check the American globalisation of culture. The BBC was a major institution which pumped out British values throughout the United Kingdom. It would only be in the late 60s that the Scots would experience some form of 'broadcasting devolution'.

The sops to Scottish culture which did appear were of the 'White Heather Club' variety – romantic, tartan and tweed. For most Scots at this time, class, rather than



■ The posters shout an old message – and Labour's Scottish Secretary William Ross underlines it at a Party meeting in Partick Burgh Halls, Glasgow.

nationality, was the most cohesive social bond.

Central to the success of the British State in this period was the ability to deliver on the promises which had been made during the war. The experience of the 1930s was never to be repeated and the State had taken upon itself to guarantee the economic, social and moral well-being of the people.

The Welfare State was to provide a comprehensive and free social security system which would look after the citizen from the 'cradle to the grave'. The State also took it upon itself to ensure the regulation of the economy to provide full employment and raising standards of living.

It was largely in response to the failure to realise such expectations quickly enough that the Scots turned to the Conservatives in the 1950s. The Labour governments of 1945-51 had implemented a wide ranging and ambitious programme of welfare reforms, but did so while strapped for cash as a result of the cost of fighting the Second World War.

One of the key requirements for the reconstruction of Scottish society was to build new homes. An austerity programme to balance the

economy, rationing, shortages of materials and the need to earn hard cash by exporting, meant that many of the plans laid in wartime had to be postponed.

Although a number of new houses were constructed, the Labour government was still short by half a million of the intended target and about a third of the population was still living in one or two-roomed housing by 1951.

The period of austerity was longer than the war itself and this frustration worked to the advantage of the Conservative Party, which promised to have a bonfire of controls and free up the economy.

In many ways the affluence which followed in the wake of the Conservative victory in 1951 was due to two factors. Firstly, the Tories were able to capitalise on the hard and unpleasant fiscal policies pursued by Labour, which meant that they had inherited a robust economy.

Secondly, the period was one of European reconstruction which was fuelled by American money through the Marshall Plan. The fact that Britain was one of the few working economies in Europe at this time meant that it could take advantage of



■ Age of communication: Celtic's Bertie Auld, Willie Wallace, Billy McNeill and John Divers listen to the 1961 cup draw on steam radio.

the orders which were pouring in to help rebuild Western Europe. Scotland, with a large industrial base, was particularly well placed to meet these new demands.

One of the key political objectives of post-war Scotland was to diversify the economy.

It had been recognized that an over-dependence on the traditional industries had led to the mass unemployment of the inter-war era and that to prevent such a scenario from happening in the future, it was necessary to encourage the development of newer and lighter

industries. These ideas found their best expression in the Clyde Valley Plan which was published in 1944 and called for the encouragement of new industry and the building of new towns which would act as economic growth points.

The creation of the Rolls Royce aero engines plant in the Hillington industrial estate was part of this project of economic diversification. However, as with the best laid plans, short-term practical necessities and political considerations hampered the implementation of the plan.

The rebuilding of the European



■ Bridge to the future: the Forth Road Bridge was opened in 1964 beside its Rail Bridge twin as a symbol of Scotland for the new age.

► economy provided large orders for the traditional industries and the Treasury, strapped for cash as a result of implementing welfare reforms, welcomed the export dollars that the Scottish economy earned.

Furthermore, the fact that the policy of diversification was designed to stave off the prospect of unemployment seemed to have been miscalculated as full order books in the traditional industries meant full employment.

By 1958, the Scottish economy was more dependent on the traditional heavy industries than it had been in the 1930s. Although unemployment rose to over 116,000 in 1958, this was put down to the ending of National Service. Deflation, as a result of expenditure during the Suez Crisis of 1956, also had an effect.

Scottish per capita income was lagging behind the rest of the UK, but at least it was moving in the right direction. The fact that the heavy industries were running to full capacity led many to believe that 'if

Futuristic housing built by experts 'who knew best what people wanted' soon became problems homes of the future

it aint broke, don't fix it'. In any case, inward investment proved difficult to attract and Scotland was placed at the bottom of a European league table behind Italy by American companies as a suitable venue for overseas production.

Housing was a major priority for the Conservative administrations of the 1950s, particularly under its zealous minister, Harold Macmillan. The solution to the shortages of materials and space was to build tower blocks which created the maximum accommodation for the minimum price.

The rate of building was spectacular and in 1954 alone, 38,000 homes were opened. The construction of tower blocks and new housing estates were testament to the power of the technocrats; 'experts' who planned new futuristic communities because they

knew what was best for people.

Although such housing would later attract much criticism, the fact was that in the 50s and early 60s it was a major improvement on what people had been used to. The success of the Conservative governments in building homes was undoubtedly a major factor in their popularity.

By the early 60s, however, cracks were beginning to appear in the post-war dream. Scottish heavy industry had been successful because it faced no competition from the war-ravaged European mainland, but that was now changing as reconstruction neared completion.

Furthermore, aided and abetted by the government's desire to maintain full employment, Scottish industry was hopelessly unproductive. Old working practices, out dated technology, dire labour relations, poor customer

service and inefficient management formed the key elements in a catalogue of failings which meant that the traditional industries were doomed to constantly shrink. Such failings in the economy were spotted by the Tothill Report in 1962, which belatedly brought politicians round to the need for greater economic diversification. Again, there was an expectation that the state would do its bit to resolve these problems.

It was in keeping with greater expectations that Scotland began to move more decisively towards the Labour Party after 1964. Harold Wilson's promise that problems could be solved by the application of 'the white heat of technology' struck a resonant chord with the Scottish electorate, particularly when it was recognised that there was much for the government to do.

Added pressure was also applied by the fact that in the 1964 general election, Labour's 15-seat lead in Scotland helped secure the party's seven-seat majority in the Commons. Planning, it was claimed,

TIMELINE



■ The Saltires fly: Winnie Ewing sensationally wins the Hamilton by-election for the SNP in 1967.

would save the day and overcome Scotland's traditional dependence on heavy industry.

In essence, government plans were simplicity itself. Public expenditure on the social infrastructure (hospitals, schools, roads, housing) would create new jobs in the construction industry to offset losses in the older industries.

Also, the building up of the social infrastructure would create more public sector employment. With new and good quality social amenities and a prosperous consumer market, buoyed up by full employment, new industries would locate in Scotland eager to take advantage of the growing demand for goods and services. These new industries would then become a source of employment as public sector construction came to an end.

Although per capita public expenditure ran some 20 per cent higher north of the Border, this large injection of state capital failed to rectify the fundamental problems.

Firstly, plans were sacrificed for political expediency. Pressure from

MPs, local authorities, the Scottish Office, Trade Unions and employers combined to undermine planning as various interest groups had to be bought off.

The siting of a car factory at Linwood and an aluminum smelter in Invergordon, for example, was politically popular, but made little economic sense. Both suffered considerable cost disadvantages as they had higher transportation costs to get their goods to the market.

Secondly, government policy was prone to disruption as periodic financial crises brought schemes to a stop.

Thirdly, the creation of a prosperous consumer market did not attract enough new industry, largely because Scottish consumers preferred to buy Italian fridges, German cars and Japanese TVs.

The net effect of the inability to deal with the structural difficulties of the economy meant that the Scots became more and more dependent on government intervention to shore up their social and economic well-being. Also, Labour politicians were

more than willing to use government intervention as an electoral ploy.

The Scottish Secretary of State, William Ross, was a past master at screwing more money out of the British Cabinet, which in turn enhanced his popularity. It was the disappointment of Labour's failure to deliver that explains the SNP's stunning by-election victory at Hamilton in 1967.

With mounting inflation, rising unemployment, the devaluation crisis and a perception that Scotland was not doing as well as the rest of the United Kingdom, voters in Hamilton made the government take notice by electing Winnie Ewing.

The resultant publicity of an SNP MP being elected, the setting up of a Royal Commission on the Constitution and the Tories' apparent commitment to devolution the following year taught the electorate that a swing to nationalism was an effective technique to make the British government take notice. It was a ploy they returned to in the 1970s. ●

1943

The North of Scotland Hydro Electric Board is established.

1945

Labour sweeps to power with ambitious state plan to improve the people's quality of life.

1946

Clyde Valley Regional Plan aims to improve west of Scotland living standards.

1951

Scotland votes Conservative as austere Labour is swept away.

1956

The Suez Crisis is an indication of Britain's waning overseas influence.

1958

Unemployment in Scotland rises to over 116,000.

1961

Despite some advances, women still face much discrimination at home and in the workplace

1962

Queen Elizabeth flats, designed by Sir Basil Spence, are opened in the Gorbals.

1964

Labour's 15-seat lead in Scotland is vital to its thin majority in the Commons.

1965

The Highlands and Islands Development Board is set-up.

1967

The SNP's Winnie Ewing sensationally wins the Hamilton by-election.

1970

The decade witnesses a fundamental re-appraisal of urban planning strategy.

1973

Huge oil finds made in Scottish waters as Middle-East crisis raises prices by a factor of four.

The way ahead for Scotland's 'Sahara'



■ The Commando Monument near Spean Bridge looks over to the wild terrain that was the wartime Highland proving ground for specialist forces.

The pre-war return of the emigrant ships signalled a demoralisation in the Highlands. The war began a transformation in fortunes that now sees an increase in population and new prosperity. But much remains to be done

The story of the Highlands and Islands in the period after 1945 is one of unprecedented change. Without doubt, the region was living proof of the maxim that 'war is the locomotive of history'. Yet it was developments before the Second World War which provided the backdrop for the transformation that occurred following the cessation of hostilities.

Prior to the war, conditions in the Highlands and Islands had deteriorated to a considerable degree despite the continued integration of the region with the rest of the country. Indeed, one could argue that because of the downturn in the economic fortunes of the industrial base to the south in the early 1920s and 1930s, the migrant labourers from the north would suffer accordingly.

Thus, the slump in ancillary employment in the Central Belt, vital to so many Highlanders,

furthered the sense of demoralisation in the region.

The return of emigrant ships to the Hebrides brought a sober reminder of previous misfortune and many chose to settle overseas as their forebears had done. Such were the extent of the problems of economic decay and out-migration in the late 1930s that one leading academic referred to the region as the 'Sahara of Scotland'.

Against this worrying background, the war provided the catalyst for ushering in some fundamental programmes of economic and social development in the Highlands and Islands. The wartime Secretary of State for Scotland, Tom Johnston, had at his disposal a Council of State, composed of all living ex-Secretaries of State.

But Johnston was also aided by the administrative reforms brought in under the pre-war Conservative Government which had led to the creation of St Andrew's House in

Edinburgh. By using the 'spectre of Scottish Nationalism', Johnston won further powers from Winston Churchill and by bringing in the entire apparatus of Government he created what has been described as a 'virtual Government in waiting'.

Johnston used his new powers to dramatic effect, not least in the Highlands, rapidly expanding the hydro-electricity schemes across the region and introducing committees of enquiry on a range of topics relevant to the North of Scotland.

But the onset of war raised the profile of the region, too. It was important in a number of different strategic areas.

First of all, as a training ground for land, sea and air forces. Commandos, and other 'behind the lines' units to aid the Resistance movements on the Continent, were trained in a number of locations in the Highlands – most notably in and around Cameron of Locheil country in the west, in the Rothiemurchus



■ The Loch Sloy hydro-electricity dam in Dunbartonshire was one of several schemes in Tom Johnston's regeneration initiative.

Estate and the Cairngorms to the east, and in Inveraray and Argyll to the south.

Air crews also made extensive use of the region to train young pilots and navigators in low-level flying techniques. Moreover, the region played a vital role in coastal command guarding the naval convoys as they entered British waters after their dangerous trek across the North Atlantic.

As a consequence of these activities, the navy bases at Kyle of Lochalsh, Invergordon and Scapa Flow were extended and aerodromes throughout the Highlands and Islands were either newly constructed or considerably upgraded.

Prisoner of War camps were built in various parts of the region. The most famous occupants were the Italian POWs held in Orkney, but there were also Waffen SS prisoners incarcerated in Caithness.

Certain industries made an important contribution to the war effort, not least the aluminium plants at Foyers, Kinlochleven and Fort William. With a certain degree of pride locals boasted that their efforts were vital in ensuring a steady supply of aircraft during the Battle of Britain.

The region also supplied electricity, timber, hydro-electricity and food – primarily in the form of

livestock. More importantly, the region also supplied people. In particular, those who fought with the 51st Highland Division and under the flag of the Merchant Navy, maintained the strong military and seafaring traditions of those from the Highlands and Islands.

Alongside the drive to win the war, politicians were also keen to win the peace and the election of a Labour Government in 1945 coincided with a massive programme of social welfare throughout Britain.

In the Highlands and Islands, communities reaped the benefits of electricity supply. But they also gained from the legislation which addressed unemployment relief, pensions, housing, sanitation, the establishment of the National Health Service and extending access to education.

In addition, lines of communication on land, sea and air were improved as the integration of the region continued apace. Thus the standard of living of the local population underwent a dramatic transformation during the post-war period.

Despite this, land was still an important issue, particularly in the western seaboard. The Knydart land raid of 1948 highlighted the tensions evident on the issue. Even with the setting up of a Crofters' Commission in 1955, and ►

Pioneers who brought power from the glens

With its heavy rainfall and extensive mountainous areas, the Highlands is an area ideally suited to producing hydro-electric power. The North of Scotland Hydro Electric Board was established in 1943, since which time 'the hydro' has become integral to the Highland landscape and a symbol of the area's social and economic development.

The setting-up of the Hydro Board was the culmination of a long battle to utilise hydro-electric power for the benefit of the regional population.

Although hydro power had made its debut in the 1890s with an aluminium smelting operation at Foyers, various sectional interests, notably the coal owners and the Scottish gentry, used their influence to kill-off proposals to construct other schemes during the 1920s and 30s.

The political climate changed during the Second World War and in 1941 Tom Johnston was able to set up

the Cooper Committee to examine the question of utilising Highland water power for public use.

Two years later the Hydro-Electric Development (Scotland) Act was passed with a unique 'social clause' enabling the new body to 'collaborate in carrying out any measures for the economic development and social improvement of the North of Scotland.'

An extensive construction programme resulted in the building of 56 major dams and 54 main power stations by the mid-1960s. During the next three decades it was eventually able to supply 99 per cent of its potential customers. It also pioneered grass and grain drying, power development using peat, as well as fish conservation.

Fifty years after its inception, the power supplied by the Hydro Board had attracted 33 new industries to the North of Scotland, providing 16,000 new jobs.

► subsequent legislation in 1961 and 1976, crofting remains a fragile existence.

The fact that governments felt obliged to intervene on the land issue reflects their determination to maintain a Highland 'way of life' whilst securing further material benefits. But as politicians grappled with this problem, large parts of the region were displaying similar characteristics to other parts of rural Scotland as communications, including radio and eventually television, brought the countryside closer to the urban areas.

In the rural Gaelic-speaking areas, now largely confined to the north-western seaboard and Outer Hebrides, the language and culture was coming under increasing pressure. Indeed, in 1950 John Bannerman in his Presidential Address to the members of An Comunn Gaidhealach wondered how the Gaelic language could withstand the onslaught from what he described as 'the advancing colossus of materialism'. A focus on crofting, fishing and appropriate small-scale industrial development would not sustain the population in the Highlands and Islands.

The process of reconstruction soon gave way to regeneration and regional development as successive governments sought to improve the quality of life and induce economic activity. The diversity of the region was slowly being recognised by politicians and they realised that economic development had to move beyond romanticised notions of a people living on primary industry.

The creation of the Highlands and Islands Development Board in 1965 reflected that more needed to be done to stem out-migration. Indeed, in the debate on the setting up of the HIDB, the then Secretary of State for Scotland, Willie Ross said that "for 200 years, the Highlander has been the man on Scotland's conscience."

Consequently, 'growth centres' were identified such as Caithness, Easter Ross and Lochaber. Large-scale projects were constructed or extended such as the Dounreay nuclear reactor, the distillery and aluminium smelter at Invergordon and a pulp and paper mill at Fort William. But each of these schemes has suffered to varying degrees from the scaling down of production, de-commissioning and closure.

Tourism was often regarded as a panacea for the region, especially the more isolated parts where crofting was more prominent. The 1960s



■ By the late 50's tourists were beginning to visit remote corners of Scotland like Kisimul Castle, Barra.

witnessed the emergence of mass tourism to the region – a time when the now ubiquitous caravans and B&B signs first arrived on the scene.

Highland towns such as Oban, Aberfeldy, and Pitlochry received a welcome boost to their local economies. A winter resort was built at Aviemore and other ski centres have since been created as developers try to build on the region's profile as a destination for a variety of outdoor activities.

By the 1970s, there were signs for optimism about the future vitality of the region. The discovery of North Sea oil brought major benefits to the Northern Isles, particularly Shetland. Oil fabrication yards sprung up in Kishorn and Arnish to the west and Nigg and Adersier to the east.

Tourism continued apace and the development area around Inverness expanded. Gaelic culture also enjoyed something of a renaissance with the setting up of a Gaelic college in Skye and Gaelic radio services to fit in with the existing local radio networks.

The last two decades of the 20th century saw the population of the Highlands and Islands actually increase – for the first time since records began. The area around Inverness continues to thrive and the potential of e-mail and the internet information 'super-highway' to

transform economic activity is evident in a number of initiatives throughout the Highlands and Islands.

But the renewal of 'Objective One' status – signifying priority funding from the European Union – is indicative of the work which still needs to be done, especially in the more isolated pockets where population drift is still very much a fact of life.

Development of this rural area, as with others throughout Scotland, revolves around a series of 'buzz-words' – sustainability, bottom-up participation, empowerment, endogenous development.

Beneath the veneer, difficult issues remain. Small-scale developments like fish-farming, shellfish production or textile manufacturing have to grapple with problems of maintaining quality as well as competing in a global market.

Tourism, including the recent push for cultural or 'green' tourism, has to ensure the product meets expectations and represents value for money. As with many projects in the region, environmental, recreational, social and economic factors all come into play.

The debates generated by proposed development on the Caithness bog lands, or with the funicular railway in the Cairngorms, or the 'super quarry' at Lingerbay in



■ Early nuclear energy came to Scotland at Dounreay.

Harris, testify to the sensitivities involved when dealing with the natural resources of the north of Scotland. Land – ownership, access, use – continues to excite passions.

The heavy hand of history continues to rest on the Highlands and Islands unlike anywhere else in Scotland. It is therefore incumbent upon all those with an interest in the past to probe deeper into all aspects of Highland history in order to move the debate on the future development of the region forwards with clarity and understanding. ●

A bitter harvest of black, black oil

It was hailed as an oil Klondyke off Aberdeen, gushing dollars when they were most needed. But somehow the vision of an oil-rich Scottish economy has been a big disappointment

When the Scottish shale oil industry ended in 1962, with the removal of a government subsidy, it meant the end of the Victorian refineries, leaving only the huge pink alps of West Lothian. Yet at the same time the bounty of the North Sea was beginning to be explored.

The Dutch hut gas near Groningen in 1959, and geologists reckoned that the same strata was present throughout the marine region.

'Offshore technology' of a sort had been about since the 1890s, when drills and derricks had first been used in the Gulf of Mexico, but pumping oil out of the vicious environment of the northern North Sea was something quite different.

It required production platforms taller than London's Post Office Tower, hundreds of miles of pipeline, helicopters and supply vessels in scores. Eventually it brought a means of 'positioning' rigs.

by using the new technologies of computers and satellites, and electric motors – that kept them to a few square centimetres in the worst of conditions. It was the maritime equivalent of inventing the wheel.

What caused the interest in this forbidding field? The numbers of Americans, foul-mouthed, far right wing, but unquestionably expert, on the early rigs suggested one reason. The Middle East – America's great oil reserve – was becoming increasingly fractious.

Dim, docile sheiks were being challenged by socialist movements and even more alarmingly, Arab technocrats exemplified by Saudi

Vicious environment: the Esso-Shell Brent Charlie platform seen taking 40ft waves and 100mph winds.

UK North Sea 1975

Brent field



■ The North Sea begins to deliver: oil minister Tony Benn turns on the tap to receive crude at Britain's first North Sea refinery in 1975.

Arabia's Sheikh Zaki Yamani had trained in the USA and could take the Americans on at their own game.

Prices of Gulf crude were rising steeply even before oil became a political counter, used against Israel, during the Yom Kippur war in the autumn of 1973.

Further, in the 1960s Europe's and Japan's rapid industrialisation had been largely oil-fired, and car-building became the industrial world's economic take-off mechanism just as cotton-spinning had been a century earlier.

Both West and East had ambitious plans for motorways and mass-car ownership, from classics like the Mini and the Beetle to oddities like the East German Trabi and (alas, Scotland's own Hillman Imp).

Middle East developments meant the West could find itself literally over a barrel. With good timing, exploration by deep sea rigs, there was much more oil and gas there than any government had reckoned on.

But British 'great power' delusions had fostered the atom bomb and nuclear energy, which employed

nearly 50,000 civil servants. Only a handful dealt with oil.

In the early 1960s, fields were almost given away, to stop Labour setting up a nationalised oil industry though the Tories weren't above making a packet out of the gas fields off Yarmouth and Lowestoft.

Initiatives were left to enthusiasts, some Scots financiers among them, while the 'majors' went into action in an ostensible spirit of "there's probably nothing there but we'll do you a favour by looking for it."

All this changed when prices jumped by a factor of four in 1973 and huge finds were made by the Norwegians in the Ekofisk field and by BP in the Forties.

In no time the oil circus was on the doorstep, with powerful figures like Armand Hammer and Daniel K Ludwig seeking Scots sites and allies.

A huge refinery complex was sited at the Cromarty Firth, and a lot of money was poured into it. In 1975, the first oil from the Brent field was pumped to the refinery.

Yet comparatively little was there for Scots industry. Rig building was

a world wide business, and the Japanese dominance in pipe making (and need of the money to buy oil), knocked that on the head.

The only major sectors that developed were production platform-building, centred on Nigg Bay and Ardersier on the Moray Firth, offshore supply where the one Scottish success was the Wood Group of Aberdeen and terminals.

Oil from the giant Brent field was pumped to Sullom Voe in Shetland, which became, in point of tonnage cleared, the biggest British port.

The somewhat Norwegian policy of the Island Council, under its chief executive, Ian Clark, made it a champion of the oil majors and an opponent of the oil majors also of any Scottish administration which might have been a patron.

Scotland's first oil minister, Gordon Wilson, set up a rigorous taxation system as well as the British National Oil Corporation, which had production and intervention rights.

But it ran into a balance-of-payments crisis in 1976 which was partly caused by the import of huge quantities of equipment. This split Labour, with orthodoxy in the shape of Denis Healey being confronted by the radicalism of the oil minister, Tony Benn.

Benn and his allies, Lords Balogh and Kearton and John Smith, got some distance towards imposing the sort of control over development

for a new issue. Gordon Wilson and Donald Bain found it in 'It's Scotland's Oil'.

This underlay the SNP's success in the two elections of 1974, taking MPs to 11 and its vote to 30 per cent, and ushered the issue of Home Rule into the front line.

America took an interest, sending the oil expert Richard Funkhouser to Edinburgh as consul-general. It was good to talk. But he was soon more concerned with the 'menace'

of the oil industry. Harold Wilson's shaky Labour government set up a rigorous taxation system as well as the British National Oil Corporation, which had production and intervention rights.

But it ran into a balance-of-payments crisis in 1976 which was partly caused by the import of huge quantities of equipment. This split Labour, with orthodoxy in the shape of Denis Healey being confronted by the radicalism of the oil minister, Tony Benn.

Benn and his allies, Lords Balogh and Kearton and John Smith, got some distance towards imposing the sort of control over development

■ North Sea horror: the blazing Piper Alpha rig on which 185 workers perished.



► that the Norwegians had achieved. If oil could be produced in Scotland, the issue of Scots' independence would be a moderate level of development to have this effect. Then the Scots could be headed for a new era.

Whoever was in charge of oil came on stream in 1975. The Labour government would win a majority in the 1974 general election. But this fact didn't seem to register with either the party or its union allies.

Labour argued over development after the SNP had won several by-elections. The Scots and Welsh Assemblies were subject to venomous assault from Neil Kinnock and Robin Cook among many others.

The breakdown of the OPEC discipline in 1978, the oil price went into a discount hand, the price fell to £2 billion in 1977, £1.5 billion in 1979 and a peak of over £3 billion in 1984) to Mrs Thatcher's efforts.

In the later 1970s, the SNP used against the SNP's argument of oil powered independence was that the petro-pound Scots would be driven so high that it would ruin the country's exporting industries.

Mrs Thatcher's efforts at

controlling the money supply coincided with the Iraq-Iran war, which further boosted oil prices to \$40 a barrel. This drove sterling through the roof.

The result was that manufacturing went down by more than 20 per cent, marginal plants such as Chrysler cars at Linwood, British Leyland vans at Bathgate and Alcan aluminium at Invergordon, plummeted.

Thatcher, who loved power far more than ideology, held on to the tax revenues, but sold off her government's holdings at the top of the market. Though not to much profit. According to BNOC's Sir John Morton, the income went to the Treasury.

In 1986, the first production of oil from the North Sea was announced. OPEC discipline was broken down, and the price fell to \$10 a barrel. Many of Thatcher's policies, the poll tax, the approach to Europe, the dismantling of the

The Norwegians used oil to reinforce their social democracy. This it did so successfully that they could afford to steer clear of the European union, providing a nationalist prototype for the

Bennite radicalism which gripped Labour activists in 1978-82 and drove the Social Democrats (many of whom had oil involvements) out of the party.

Technologically and socially, however, Britain's oil experience showed how firmly an authoritarian, global capitalism had the whip hand. Norwegians had trade unions and women oil workers; in the British sector both were made unwelcome.

In fact, the industry anticipated the job-destroying technologies and organisations of the 1980s and 1990s, but without their efficiency.

A 'political economy of speed' lay behind ill-maintained, rarely inspected platforms and took 185 victims when Piper Alpha blew apart on July 6, 1988. It has conceded on details (and replaced many jobs with new technology) but never surrendered.

In late 1985, Mikhail Gorbachev became Russian Communist leader while on a visit to Edinburgh. Russia's last resource was its gas and oil, but in the following year it, too, went down the tubes with the oil price, and perestroika (restructuring) would shortly turn into institutional collapse.

But for a time his 'business

partner' Mrs Thatcher's East European fame was real. It was based more on oil income than on economic success, but the Soviet world had ended before this became apparent.

And what was there to bring back home? In 1996, the SNP leader Alex Salmond, himself an oil economist, calculated on Treasury figures that Scots oil had contributed a net £27 billion to the UK since oil exploitation began.

This put notions of 'subsidy-junkie Scotland' in the shade, but reviving the 'Scotland's Oil' campaign was difficult.

In 1997-99, despite a second and even bigger peak in production, the price fell to the \$10 a barrel level, at which exploiting the region became uncertain.

In the Scottish Parliament election in May, 1999, oil played no part whatsoever, though faraway Kosovo did. Then, because of further Middle East tension and OPEC success in rationing production, the price shot up to \$30.

Lady Luck, Salmond must have thought, can indeed be fickle. ●

WINDS OF CHANGE



■ Drainpipe trousers, crepe-soled shoes, velvet collars on long jackets, 'duck's bottom' haircuts and a dancehall shuffle were heights of fashion for the teddy boys who made the 1950s rock.

One of the key changes to affect Scottish society in the 20th century is that the number of Scots being born has been declining. In 1911, women married between the ages of 22 and 26 and living with their husband for 15 years had on average six children.

Some 20 per cent of women in the same category had nine or more. Social observers were aware that there was a direct correlation between family poverty and the number of children.

The idea of a poverty cycle was one that caught on among those who advocated birth control. When people were young and working they were better off, when they had children they became worse off, as the kids went out to work the parents became more prosperous until they reached old age when they became poor again.

It was believed that reducing the number of children would shorten the period of the second wave of the poverty cycle. Not all did, however. Miners, for example, stubbornly maintained high fertility rates, even throughout the hungry 30s.

The lower middle class and professionals, on the other hand, reduced family size. The truth of the matter was that the more kids you had, the poorer and lower down the social scale you would be.

By 1951 the average family size had been reduced to just under three children and reached 2.5 in 1971. The reduction in family size meant that by the 1980s most women in Scotland could enjoy their 30s free

BEGIN TO GUST

In grandad's day families were bigger, shared a loo, and death was closer. Granny was bound to the kitchen, worn out before her time. The 'good old days' were not so good

from having to care for children

The process of raising children was uneven in social classes in Scotland. The working class were aware of their responsibility. The desire to provide for your children a separate bedroom and recreation, had to be planned

Too many children were born, a strain on family resources. Offspring from the 19th century was acceptable, but the 20th century was feckless with the production of children was regarded as a social opprobrium with money. Such notions were to filter down the social ranks of Scotland by the 1960s, though conventional family wisdom

Constant childbearing placed a severe strain on women. Again the evidence is that it was the better more affluent who were sensitive to the health of women by constant pregnancy

Growing up in 20th century Scotland was subject to changes. Children of the inter-war period grew up sharing a childhood with many sisters, although death was omnipresent. Statistically, the average Scottish child was likely to experience the death of a family member in this period

Funeral parlours had stocks of little coffins and special cards for infant deaths. Children were also more likely to experience the death



■ Meet the MacAulays from North Uist pictured in 1920. Most families of the age tended to be large and the MacAulays were blessed with five sons and three daughters. Families of ten or more were commonplace.

of a parent. Kids in the 30s had little experience of privacy. More than half the Scottish population lived in one or two-roomed accommodation before the First World War and this number was still as high as a quarter in the 1950s. Beds, toys, clothes and books were all shared. The cinema was hugely popular and it was an affordable place for young people to go where, in the 1920s, they were afforded at least some privacy

Public toilets were common for boys and men outside the house on a Friday so that women and girls could have privacy. The tub in front of the fire was used for washing. Fixed baths and indoor toilets were a luxury. In most of the 20th century, over 95 per cent of the population did not have access to a bathroom and more than a third of households had to share a WC. At that time, newspapers were one of the few paper purchasing in the world, although it is worth pointing out newspapers were not just for reading in the toilet!

In rural Scotland, most homes had

no running water and no electricity and sanitation consisted of a hole in the ground. Although the situation had improved by 1961, a quarter of households still did not have a fixed bath and one in seven shared a WC

Given such cramped and overcrowded conditions, health was a major concern of the family. In the cities, where congestion was much greater, disease was a major problem

In the 1920s, Glaswegians had a 25 per cent greater chance of dying than their rural neighbours. Tuberculosis, small pox, whooping cough and measles were all potentially life threatening, especially to young children

It was only during and after the Second World War with the introduction of greater health care provision that these diseases were brought under control

In the period after 1960, as increased prosperity and better health care brought about greater longevity, heart disease and cancer emerged as Scotland's greatest killers. In spite of the many changes

of the 20th century, Scots have still maintained their historical predilection for cigarettes and booze

Twentieth-century Scottish families were dominated by men. Smoking, drinking and the culture of the pub were the young man's introduction into adulthood. This authority as head of the house was justified by the notion that men were the 'bread winners' of the family. In the 1930s when mass unemployment effected one family in three, such notions still prevailed

Although the industries which had sustained such patriarchal notions had collapsed, the values that they bred lived on. Women were forced to take on part time work to supplement family income, while many men stayed at home believing that such employment was demeaning to their status

In addition, women were still expected to maintain their household duties, and before the impact of labour-saving domestic technology such as washing



Cheers, everyone: The year is 1965, the place the State Bar in Holland Street, Glasgow. The objective for 1,500 students was to drink the place dry by downing 2,200 pints. Pub culture was developing fast.

► machines and vacuum cleaners, this was in reality more laborious than factory work. The most eloquent testimony to this fact is to be found in family photographs from the inter-war period which show mothers worn out and old before their time.

The idea of domesticity and that the proper place for a woman is in the home has been melted into the Scottish psyche for most of the 20th century. For most of the period there were more women than men in Scotland as young, skilled males were the ones most likely to emigrate. Marriage and having children was deemed to be the goal of all women. To achieve the latter and fail in the former or vice versa meant acquiring a social stigma.

Women who failed to marry were openly described as failures and regarded as a family embarrassment. Given that women could only earn half of what men earned at best, it meant that a life of spinsterhood was likely to mean dependency on parents or brothers.

Little surprise then that many women seemingly endorsed the values and skills of domesticity

In 1961 there were three men for every woman in a top job and some women still socialised at the steamy

which were believed to enhance their prospects of finding a husband. Marriage to a 'good' man was probably the best out of a narrow range of options for most women. It at least meant social acceptance and conferred some measure of independence.

There were also plenty of women who lived nearby who suffered abuse at the hands of 'bad' husbands and, in a world divided on the basis of gender roles, women who behaved like 'good' wives could demand the same from their men. Needless to say, it did not always work out like that.

While labour-saving household technology and work improved the lot of women in the period after 1945, it was to be a long time that most ended up in part-time, unskilled jobs. In 1961 there were three men for every woman in a top job, while at the bottom end of the market there were more than two women for every man. In 1991 there were two men for every woman in

top jobs and three women for every man in unskilled labour. The glass ceiling of Scottish society has been very thick indeed.

For most of the 20th century, Scottish men and women spent very little time with one another. As children, boys played with boys, girls played with girls and those who did not conform to this segregation were made to quickly mend their ways lest they grow up into degenerates.

Young men and women worked apart from one another and social mixing was usually further in marked by class and sex. Even after marriage, the tendency was for men to socialise with other men, either in the pub or club, depending on class, where there were no women.

Indeed, for many working-class men, the visit to the over-crowded family home was conditioned only by the need for tea before going to the pub. Likewise, women socialised with other women in the closes, backyards, the 'steamie' and for those

higher up the social scale, the bridge club.

Until the 1960s dance halls were heavily chaperoned and stewards thought nothing of separating couples deemed to be unacceptably close to one another. It has only been in the last 20 years that the gender segregation of Scottish society has broken down.

Families operated much more as social and economic units for the first half of the 20th century. Children were sent to work as soon as possible to augment family income. Elderly parents were looked after by the family and a strong identification with the community, which included extended family, acted as a surrogate welfare state. Aunts and uncles could take over if parents were sick, the burden of the death of a husband was shared out and whatever the emergency, the family was always there to help.

The period after the Second World War, however, witnessed massive social changes which impacted on the extended family. In the 1950s and 1960s half a million Scots left the country, with half going to other parts of the United Kingdom and half overseas. There are few families in Scotland which do not have relatives in either the United States, Australia or Canada.

By the mid-1960s, the programme of slum clearance in the inner cities was well under way. Masses of people were shifted from their old communities and settled in 'overspill' towns, 'new' towns or housing schemes on the fringes of the cities. Such dislocation broke old habits and family assumptions.

Rising wages and expectations hit the traditional notions of family life for six. The young had greater independence than ever before with teenage consumerism in the 1960s highlighting the difference between the generations.

Increased job and social mobility and the determination of many working-class families to give their children the best start in life meant that their offspring were more likely to move away from the family town to a better job. The greater availability of council housing in the 1960s and 1970s meant that many young men and women could start families of their own at a much earlier age. The collapse of traditional notions of morality led to an upsurge in cohabitation in the 1970s and single parent families in the 1980s.

With greater expectations from life and the financial means to realise it, divorce rates in Scotland soared from over 2,000 per annum in 1950 to 12,000 per annum by 1990. An option that would have been unavailable and unthinkable to their grandparents. ●

Glasgow rises high

As the war ended it was time for a statement about housing renewal, not just material and shape for a new age, but 'spiritually'...



■ Shape of things to come: the model for Glasgow's Hutcheson Gorbals regeneration development.

The post-war period was a time of rapid change in Glasgow's landscape.

the desire to improve living conditions and the nation was...

Memories of its blighting impact and during the war, Winston Churchill's vision of the prospect of a new Glasgow, accompanied by a work and home...

According to the schemes featured in the Government's agenda. The new Clyde Valley Region, 1946, which was west of Scotland...

not just social regeneration. The Plan's ideas...

...the diversification of the region's industry, population dispersal from grossly overcrowded Glasgow (notably to new towns), and superior quality urban design.

Community planning presented an integrated approach to creating a healthy and prosperous living environment, and there were high hopes for the future as central and local government agencies combined with architects, engineers and other professionals to create the new Scotland.

However, the ideal and the reality did not always coalesce. In the wake of the war there were serious housing shortages, made worse by bomb damage, notably in the Gorbals.

The solution of decanting urban populations to the developing new

towns was proving to be a piecemeal process, although the modernist architecture of pioneering communities like East Kilbride and Glenrothes indicated the standards that planners hoped to achieve.

By the early 1950s, despite a flurry of building in outlying 'townships' such as Castlemilk and Drumchapel, Glasgow Corporation's housing waiting list was approaching 100,000 families.

More radical solutions were therefore adopted towards redevelopment, not least to reassure citizens that politicians' promises of housing improvement would be fulfilled.

Glasgow, with a population of more than a million, became the focus of the largest comprehensive development programme in the United Kingdom. The aim was to clear and reconstruct the worst slum areas, notably Glasgow's Gorbals.

The distinguished architect Sir Basil Spence, was commissioned to contribute to the Gorbals project in 1958.

His controversial Queen Elizabeth flats, opened in 1962, were intended to replace the domestic cottages of the Gorbals and towers over the old Gorbals landscape which remained in 1993.

At the official level there was a commitment to integrated planning policies during the 1960s. Cumbernauld New Town was projected as a show-piece of architectural innovation.

The much vaunted Town

Centre, designed by Geoffrey Copcutt, had strong North American influences, indicating how far growing car use was shaping ideas about the urban landscape.

That Scotland's cities had relatively low levels of car ownership did not prevent motorway plans from becoming an integral part of the urban vision.

However, the most characteristic architectural feature of the 1960s was the multi-storey or high-rise apartment block. The high-rise boom was encouraged by the availability of prefabricated materials, which were more effective than traditional building techniques.

In Glasgow the high-rise British city of the 1960s became the landmark of urban regeneration, with the 1960s housing boom peaking in 1965. The 1960s high-rise apartment block, the Queen Elizabeth flats, was a landmark at the time.

The high-rise apartment block, with its 3-storey design, came to be regarded as a stark symbol of modernist planning ideals. High-rise living proved to be an ingenious for stable family life, fostering serious problems of social dislocation.

In the 1970s there began a fundamental reappraisal of planning strategy, especially as the thriving new towns were shown to have expanded at the expense of older urban communities.

Regeneration of the declining inner cities became a priority, and the strategies of the 1950s and 60s were gradually abandoned. ●



■ Going: The Hutcheson Gorbals scheme is demolished in 1993.

Songs of the people

It was suppressed tradition for over three centuries, but when the folk singers found their voices again in the 1960s they became both a creative and a political force in one big classless sing-along

Folk music in Scotland differs from that of other European countries in two respects – it has always been a shared tradition across the social spectrum, from king to beggarman, and it has always rubbed shoulders with literary tradition, even among those who have transmitted it orally.

Due to political and social pressures over the last three centuries it has been suppressed and neglected, along with Scots (and Gaelic) and the cultures they embody. This means it has been totally left out of the education system and generations of Scots have grown up knowing little of their own history, literature and music. Hence the Scots cringe.

It is in this context that the importance of the Folk Music Revival of the 1960s is best understood. It had really begun long before that, in the activities of two of its leading figures, Hamish Henderson and the late Arthur Argo.

Hamish had already done field work in Aberdeenshire, and organised a People's Ceilidh in 1952, with unaccompanied singers, as a counter-blast to the elitism of the Edinburgh Festival. Arthur was the great-grandson of Gavin Greig, the great Aberdeenshire song collector, who, in the early 1900s, with James Duncan, amassed a gigantic treasury of song from living singers, that is only now being published.

Unlike many revivalists, Arthur



Young Yip! Billy Connolly in his early days as a folk singer with the Bumblebees in the late 1960s. With him is Gerry Rafferty, who went from folk to fame with his band, Stealers Wheel.

deep in their hearts



had the advantage of the tradition of the Press and Journal, he spent months on the road in the States through the 1950s with Kenneth G. American poet and who later became a professor of folk.

On his return to Aberdeen Folk Club followed by an annual Chapbook magazine news of what was happening in clubs, and serious artists and scholars.

Arthur established the Glasgow, where he took unaccompanied singers to the 8 and Blues Club. He was looking for potential talent and supported the early careers of performers who were later to become famous, like Aly Bain, Billy Connolly, Jean Redpath, Barbara Dickson, Miki Whellans and, later, Alistair

McDonald and Robbie Shepherd working for the BBC in Glasgow, then Glasgow, he became one of the most influential people in the world, in clubs and festivals, bringing new singers and getting folk music onto the radio and building bridges like the folk federation, many factions, that are the strength and weakness of the cultural scene.

At this time was all about Pete Shephard, who and others founded the Scottish Music Society. In Arthur was the first festival in Scotland.

There were folk music than the



■ Folk singers were not slow to turn their talents to protest. Images like the 1961 anti-nuclear protester perched on the fin of a Polaris-carrier in the Holy Loch inspired several songs.

Bob Dylan and Joan Baez and the skiffle groups. Thereafter TMSA festivals with concerts, ceilidhs and competitions, ran in small places and attracted big crowds.

At first, singers like Belle Stewart and Jeannie Robertson, Willie Scott in the Borders and Jimmy McBeath were more admired south of the Border, but enthusiasm in Scotland grew as people began to appreciate the way they sang and identify with their own musical tradition.

Iwan Mac Coll was a seminal influence on the Revival in both Scotland and England. Involved with the folk singer in the Radio Ballads and on the Travelling

People, in which the Stewarts took part, Ewan wrote songs that have lived on. Along with Hamish Henderson, he helped to show that the great Scottish song and story traditions had been kept alive by the often despised travelling people. Later both Jeannie and Belle were honoured by the Queen.

It is difficult now to convey the atmosphere of excitement created by the folk clubs and festivals of the 1960s and 70s for those who found their lives enhanced by them. In the Folk Directory of this period, a network of clubs appears, mostly in sizeable towns and cities, some attracted to universities, many, but

The Glesca Eskimo and the Wee Magic Stane were protest songs in the best tradition. Merely to show an interest was a political statement

► not all, in pubs with several in Edinburgh and Glasgow. Festivals started in Aberdeen, Inverness, Newcastleton, Irvine and Kinross moved from Blairgowrie in the early 1970s. This festival calendar has grown ever since.

As Hamish Henderson observed, in the 1950s, even to show interest in Scottish songs was, by definition, a political act. It is not surprising then that a crop of lively political songs was generated by the siting of the Polaris submarine in the Holy Loch, the symbolic recovery of the Stone of Destiny and gaffes like the EIRR on pillar boxes after the Coronation.

More effective than violence were songs like the CND's Glesca Eskimoes, the nationalist Wee Magic Stane and the republican Coronation Coronach, also known as the Scottish Breakaway.

At this time, the Revival was still a grass roots movement, for which the commercial 'big name' syndrome was to be the kiss of death.

Ordinary folk went to their local folk club, not just to listen but to participate.

A few intolerant people, with a showbiz mentality complained that too many bad singers, but that was far outweighed by finding that

singing was a natural and enjoyable human activity.

People also discovered the language they spoke enshrined in beautiful songs that had lived for centuries, which gave them a sense of identity and a self-esteem, that for many had been sadly missing. There was also the feeling that they were somehow changing the world.

Of course, the singing improved and the clubs were hot beds of talent, producing many successful artists, who had to travel the world, as they could not make a living in Scotland alone. But for an even greater number, singing became just one of the pleasures of life.

Some of them, too, had no objection to being paid for singing in public. Even today, a folk club is one place you can go in Scotland and hear live singing without a safety net. Informal sessions are also a healthy development.

Since the Revival, many things have changed, some for the better and some for the worse. As the 1980s came on, it became clear that something had triggered an instrumental revival every bit as powerful as the singing one, which was a surprise at the time.

There was a sense that the folk scene was becoming more professional, and the tendency to make the accompaniment a strait-jacket for the song.

Fiddle music, in which Scotland excels, came to the fore, along with an assortment of other instruments. Groups became electrified and increasingly influenced by rock music. To many, this new sound was somewhat bland.

More ominously, commercial establishments began to turn the folk scene into a concert circuit with star names.

Even the TMSA began to change direction by ceasing to look for tradition-bearers to bring forward, the purpose for which it had been founded, and began to book artistes who were already getting a platform on the commercial circuit. Of course, many who were earlier called revivalists, developed into



► Robbie Shepherd hosts a popular Sunday Radio Scotland show appreciated by fans of Scottish nostalgia, song and dance music.



► Billy Connolly as 'Cargacus' in a 1980s STV production called Scotland's Story.

that it passes, leaving what has stood the test of time to go on nourishing the grass roots.

Commercial sponsorship and Arts Council grants can give a temporary boost, but what really keeps the music going are the living voices, hands and hearts of those who sing and play.

This was vividly demonstrated at the opening of the Scottish Parliament when Sheena Wellington sang a Burns song in which the whole Assembly joined.

Scottish folk music has come a long way since it escaped from the ghetto and is now being heard in all kinds of places, including the classroom.

The funding of traditional music has even been discussed in Parliament and some institutions have set up courses, notably the RSAMD in Glasgow. ●

the present example of work in this musical fusion is the 'Wellpark' for the centenary of the Glasgow Brewery in Glasgow using a whole range of instruments from harp and bagpipes to synthesiser and drum kit.

The present fashion is for anything labelled Celtic, which in one way is a fine and worthy development of the Gaelic renaissance, but in another it demeans it by using it as a marketing ploy attached to music that has only a tenuous Celtic connection. Besides which, Celtic and Scottish are not synonymous.

The good thing about a fashion is

Hamish's lifework

In the folk field there is one name synonymous with the genre - Hamish Henderson. His impact on modern Scotland cannot be overestimated...



■ Historic picture of the folk scene folk: Back row: Billy Connolly, Archie Fisher, Gerry Rafferty, Hamish Bayne, Jean Redpath, Hamish Henderson, Arthur Argo, Finbar Furey, Aly Bain, Tam Harvey, Derek Moffat, Mike Whellans. Front row: Cyril Tawney, Eddie Furey, Elsa Stephen, Tich Frier, Duncan McLennan, Andy and Jimmy McBeath. Hamish's position at the rear belies his cultural importance.

Hamish Henderson was born in 1918 and educated at Dulwich and Downside, studying at the University of Edinburgh from 1938 and 1939.

His interest in Scottish culture was early, and he was influenced by his mother, who was from a Scottish family with a strong interest in Scottish culture.

In the 1930s, Hamish Henderson and others were part of the Scottish Renaissance, a movement that sought to revive Scottish culture and literature. Henderson was particularly interested in the Scottish tradition of song and poetry, and he was influenced by the work of poets like Hugh MacDiarmid and James Kelman.

During World War II, Henderson served in the Pioneer Corps, and he was wounded at El Alamein. He was then transferred to the 51st (Highland) Infantry Division, where he served as a captain.

He had written many poems during the war, and his work was published in the *Scottish Review*. His poem 'The Ballad of the D-Day' was also published. Henderson was also writing for the *Scottish Review*, and his work was published in the *Scottish Review*. He was also writing for the *Scottish Review*, and his work was published in the *Scottish Review*.

Henderson was head hunted for the new Edinburgh University School of Scottish Studies in 1951.

his main work collecting and processing traditional material. He 'discovered' Jeannie Robertson in the mid-50s, and was tireless in his efforts to introduce her and other traveller tradition bearers like the Stewarts of Blairgowrie, Ailidh Dal and Jimmy Macbeth, to the mainstream of Scottish culture.

This work became the vital spark in the Scottish Folk Revival, interesting Robin Hall, Jimmie Macgregor, Archie Fisher, 'agent provocateur' Morris Bhithman and others in this Scottish tradition.

Henderson's activities in the folk movement influenced the Scottish tradition of letters. Until Henderson's intervention, most Scots had little knowledge of that seam of tradition, and it was he who introduced it to the people. Similarly, Scots were introduced to the world of Scottish literature, and the major figures of Burns, Scott and Stevenson.

Henderson became a seminal figure in Scottish literature, and his work was published in the *Scottish Review*. He was also writing for the *Scottish Review*, and his work was published in the *Scottish Review*. He was also writing for the *Scottish Review*, and his work was published in the *Scottish Review*.

mid 1960s. MacDiarmid had set his face against the kailyard that couched, sentimental strain of Scottish literature - and he wrongly saw Henderson's championship of the traveller tradition as a return to it.

Through 'The New Edinburgh Review', 1974, Henderson published 'The Letters of Antonio Gramsci', which had a huge influence on a new generation: James Kelman, Tom Leonard, Liz Lochhead and many others, helping to swell the new wave of achievement and creativity we enjoy today.

In collaboration with Timothy Neat, he has made three films: 'The Summer Walkers', about the travellers, 'Journey to a Kingdom', about his own work, and 'Play Me Something' with John Berger, in which he appears driving a donkey cart across the sands in Barra.

Over the years, Henderson translated much European poetry: Italians Eugenio Montale, Salvatore Quasimodo, Alfonso Gatto and Giuseppe Ungaretti and Germans Rilke and Heinrich Heine.

This underlined the new internationalism, which was becoming a hallmark of 20th century Scottish literature. He also wrote many poems, most of which he chose not to publish until

recently, believing in the power of the oral tradition and distrusting the printed word. Since the publication of 'Alias MacAlias: Collected Essays' (1992) and 'The Armstrong's Nose: Selected Letters and Collected Poems and Songs' (2000), we have a much better understanding of the range and scope of his work.

The impact of Hamish Henderson on modern Scotland cannot be overestimated. He has kept the folk and the literary world productively interlinked, and maintained strong connections with Scottish artists.

Believing politics to be of central cultural importance, he has added voice and presence to many causes, a protest expressed in now famous songs, The John Maclean March, the Freedom-Come-All-Ye, an unofficial national anthem despite the disapproval of the Scots, and Ravenna, his demand for the freedom of Nelson Mandela.

He achieved notoriety, and undying respect, for turning down the OBE in public protest against a pro-nuclear Conservative Government defence policy.

He has encouraged and helped countless people in their lives and careers, earning in return the admiration of the entire artistic community in Scotland and beyond.

A sinister gleam in Old Firm rivalries



Big business and ambition have forced new orders on Rangers and Celtic, although bigotry remains too often a winner. Now both clubs are at a crossroads. But which way lies their destiny?

IN any reference to Scottish football it is essential to remember that there are other Scottish clubs beside Rangers and Celtic. In the 1960s, with an 18 club First Division, Hearts, Hibernian, Aberdeen, Dundee and Kilmarnock all won the championship over a 15 year spell. In addition, of course, to the two Old Firm clubs. The accepted wisdom is that this will not happen again.

Increasingly younger managers are becoming weary and disenchanted. The Old Firm get the publicity, they will feature in 10 out of every 12 televised matches and their players dominate the airwaves. Yet it is the non Old Firm clubs in which the main hopes lie for the development of young Scottish players. The Big Two will not, cannot, do this, for the pressure on them is too intense.

There is something innate in football which speaks to the Scot.

For much of the time since 1880 the road to English football was the escape route for the talented young Scot. Preston North End had seven Scots in their Cup winning side in 1938. In 1971 there were 301 Scots playing in the Football League. At the beginning of the 21st century there are fewer than 100.

Crucially, the often-despised small clubs should not be despised, since



■ The Lisbon Lions: Celtic put Scotland on the Euro soccer map with a thrilling 2-1 victory against Inter Milan to lift the European Cup in 1967

There was a short beginning time when it was all good natured and no second agenda

in their number like Fortar Stenhousemuir, Arbroath gets closer to the heart of the community than anywhere else.

A chilling statistic from the Cup Final replay, East Fife against Kilmarnock at Hampden in front of 92,000 spectators, that figure would today be their aggregate home attendance over eight years.

This disparity in numbers then and now is intensified when we come to Rangers and Celtic – the scintillating Old Firm with the faint gleam of the sinister.

The Celtic-Rangers confrontation in the city of Glasgow is unique in the history of Association football.

That is as much an occasion for shame as for pride. There are other great rivalries within cities – Madrid, Milan, Turin, Liverpool, Manchester come to mind – but

none of them is as corrosive as the Glasgow variety.

Nor does Scotland afford another instance. Dundee United won their only league championship match on their neighbours' ground and the lasting remembrance of that match was the amity with which both sets of supporters walked in each other's company to and from the ground.

There was a time in the initial stages of the rivalry between Rangers and Celtic when it was all good-natured enough and there was no sinister hidden agenda. There was a natural feeling of condescension at first. After all, Rangers were very much the senior club, some 15 years or so longer in existence and, throughout most of the century and a bit which has elapsed, they have normally, with one exception, been the Establishment club.

Relations between the two clubs were perfectly amicable and there was a surprising amount of social intercourse between the clubs at the outset. Mr J H McLaughlin, who for some years would be the Celtic secretary was for a while the official accompanist to Rangers glee club.

It is important to realise that although Celtic were very much an Irish ethnic club, they were not

politically Irish in the way that the first Hibernian sides were. The Edinburgh club was strongly Irish Nationalist and very vocal over such affairs as the Third Home Rule Bill. Indeed, once on a tour to England, the Hibernian side went on a day off to the Law Courts where a man called Piggott was being tried for forging letters over the signature of Charles Stewart Parnell, the Irish Nationalist party leader.

Rangers and Celtic, on the other hand, sometimes shared railway saloon carriages when they went to play friendly matches in England.

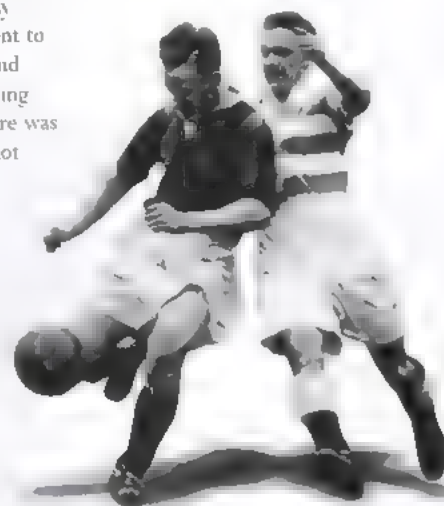
For the first 20 years following Celtic's formation in 1888 there was little to suggest that this was not simply a conventional, if sometimes heated, local rivalry.

The rancour was an importation from Northern Ireland and it came about thus: around 1910 Celtic were winning league titles with what, from the Rangers point of view, was an ominous frequency. They won the championship every year from 1905 to 1910 inclusive and for Rangers,

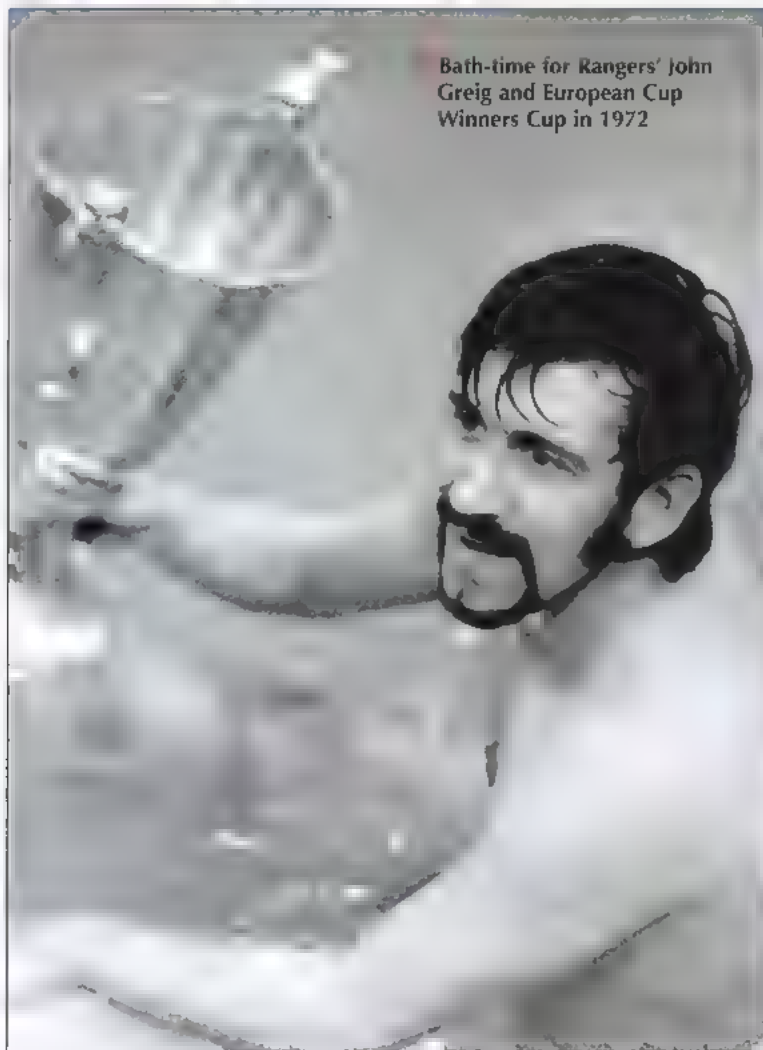
this long period of non-success was beginning to have severe financial implications.

At exactly this time the Belfast shipbuilding firm of Harland and Wolff decided to expand its operations from the Lagan to the Clyde.

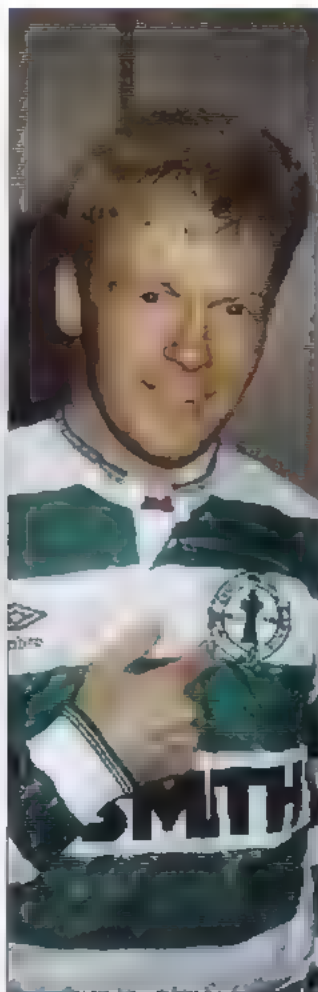
It was an enterprise which in its native East Belfast had pursued a fixed policy of discrimination against Catholics and it soon became apparent that this would be the



■ Changed days: 92,000 watched East Fife and Kilmarnock in the 1938 Cup Final.



Bath-time for Rangers' John Greig and European Cup Winners Cup in 1972



■ Mo Johnston, before crossing the Glasgow divide

The religious overlay began when Harland and Wolff expanded from Belfast and discrimination followed

► order of the day in Clydeside Suddenly, the chance to operate with a committed clientele was available to Rangers as it had been to Celtic.

The difference at that time was that Celtic was very Irish in background but not exclusive in the way Rangers were to become

Both clubs had become very aware that with the coming of the Scottish Football League, followed almost immediately by the adoption of professionalism, there was money to be made from this game

If a fixed clientele could be identified then both clubs were virtually free of the loss of revenue that usually accompanies loss of form. If it could be seen as a 'duty to attend and support the team of your choice then the clubs' position would be greatly strengthened.

The very phrase, The Old Firm, had, and was intended to have, a pejorative ring to it. It was coined because the fans had noticed that

cup-ties between the sides very often resulted in drawn games thus opening the way to another lucrative gate from the replay.

In the run-up to the First World War lines hardened and after the outbreak of the War, almost half a century elapsed before Rangers knowingly played a Catholic

In the very early days, Celtic had considered whether their club should only be opened to Catholics, but decided, after long discussion it has to be said, that they would remain an open club. Indeed, throughout their history they have fielded an all-Catholic team on only a handful of occasions

Nothing is more remarkable than the way the playing styles of the respective clubs conformed to perceived stereotypes of their communities

Celtic won most of the First World War League championships (the League continued in 1914,

unlike 1939), but when peace-time football resumed in 1919, Rangers showed an infinitely greater liking for the League than did Celtic and, between the wars, they won 15 championships.

Celtic, on the other hand, were a Cup side with a penchant for winning the exotic one-off events such as the Empire Exhibition Trophy of 1938, the St Mungo Cup (Festival of Britain) in 1951 and the

Coronation Cup of 1953

The grounds were in keeping, too, Ibrox stadium having an imposing main stand, but Parkhead having a welcoming if somewhat seedy charm. Both sides had head-and-tail of the same coin for management Bill Struth at Ibrox and Willie Maley at Parkhead were absolute monarchs

Struth was the better businessman. In 1939, he correctly deduced that it was his job to play football to the best level he could, whereas Celtic's approach to wartime football was so lacklustre that they would have been better to close down

Neither club had a remotely distinguished record in so far as the provision of players to the armed forces was concerned, but Rangers emerged much the better prepared for the resumption of football in 1945 and, indeed, for a full 10 years their rivals would be Hibernian and Aberdeen rather than Celtic

The big change for both clubs would be competitive European football. Scots had deluded themselves with the notion that the Old Firm were the best clubs in the world. Since they never played competitive football against European sides until 1956 this was a difficult argument to sustain.

The coming of Jock Stein as a Protestant manager to a predominantly Catholic club was to tilt the normal slant of Scottish football the other way. For a decade he established complete dominance and although Rangers achieved great things and were unlucky not to win the European Cup Winners' Cup of 1967, the fact remained that Celtic had won the greater prize, the European Cup the week before.

It deserves mention that in a courageous and generous gesture,



■ Best of rivals: Rangers' Willie Henderson and Celtic's Jimmy Johnston.

Now the Big Two must spend their money with an eye fixed on finding success and even more money on the European stage

the Rangers chairman Lawrence, had gone to Glasgow Airport to welcome the victorious Celtic

Suddenly Scotland, large through Celtic, were important in Europe. Ten champions without Rangers signing policy limiting but the ecumenical ha

Yet such a would not be European semi schools football dominated by reality was that Jock he wished, under 18 schools side and in some years Rangers could only

What one football policy when Rangers Graeme Souness football finance and football thorough

The days running the two big Scottish were over, but this fully a decade

First the break through Maurice Johnston and inspirational

The result has domination by Rangers the guidance of Davie suddenly found the modern stadium they had the English wanted and most ones on the shop

Today, the Big Two remain. To establish credibility in Europe is fair to say that Rangers have beaten Leeds United and Bruges, drawn with Bayern Munich and Marseilles – who were then a power in Europe – whereas it would be difficult to point out a good Celtic performance in Europe in the last 20 years

The peculiar demographics of Scotland mean that both clubs have



■ Graeme Souness broke the Ibrox mould with Mo Johnston, a former Celtic player and a Catholic.



■ The legendary Davie Cooper lifts the Scottish Cup for Motherwell in a final devoid of the Old Firm.

to spend with an eye to Europe. It would be possible for either to win the Scottish championship most years with an expenditure of about one third of their annual outgoings if they had only the Scottish League championship in their sights

So what lies beyond 2000?

The future may hold a significant sea change. The Old Firm has had it brought home to them that there is almost nowhere for them to go.

They claim to be tired of sustaining the rest of Scottish

ball. This is a claim that will bear examination. First of all, they

are virtually assured of entry into

each year – they would most

not be so assured in

and, in the second place,

actively discourage their

from travelling to away

exploit their

their leaving

part in part to play in a

There is

but verifiable fact, is that if both clubs wished to maximise their revenue through the turnstile, they should arrange to play each other 30 times a year

The rivalry has often been counter-productive at international level. Jock Stein, both manager of Celtic as well as Scotland, once described the attitude of Old Firm fans to the national side as "Cheer three, boo four, ignore the rest."

He was right, for it is difficult to be an Old Firm fan and rational

So, what are the pluses and minuses of taking part in a European league? On the one hand, it gives Scotland in theory at least, two sides of some European credibility and two clubs who can for much of the time resist transfer offers for players who they do not wish to sell. Take Rangers and Celtic away, runs the argument and Scottish football is at once reduced to Irish League level

On the other hand, the rivalry leads to civil disorder. In recent years, there has been a disturbing number of stabbings after matches. It is a fixture that attracts violence and the fact that police and media

have for understandable reasons adopted a softly-softly approach does not make it any less so

Had these two teams not streaked ahead in finance and players Scotland might well have had a stronger international side. It is fair to say the attitude of the Big Two towards international football has been lukewarm. It is perfectly understandable as there is far too much of it. Again, there is no direct gain for club or manager if a player is called away on international duty

The days when opposing Old Firm players vied for the same international position – Jimmy Delaney and Willie Waddell, Jimmy Johnstone and Willie Henderson, Ian McColl and Bobby Evans – have gone. The influx of foreign players has seen to that

The real dilemma confronting the Old Firm is that any change involves the probability of more frequent defeat. How will supporters take this? The answer is badly

If the Old Firm had a joint tune it would probably be "We'll support you, win or draw" ●

Muriel Spark: gifted

Arguably she is Scotland's finest writer of the 20th century, yet she remains comparatively unsung in her own country. But the creator of Jean Brodie comes from a background that has gives her the experience to reflect the whole gamut of life

Muriel Spark is the most world-famous Scottish writer of the last century. Indeed, in the entire history of Scottish literature perhaps only Burns, Scott and Stevenson have enjoyed more of the combined critical and popular acclaim which Spark's work has been accorded.

Yet Muriel Spark sometimes tends to be undervalued in her native land. This may have something to do with the fact that she is a woman, but it probably owes more to her very cosmopolitan identity and writing.

Spark the cultural emigre, living in Africa, England, New York and, for the last 35 years, in Italy, is a figure who has not sat entirely comfortably with the dominant agenda of Scottish writers and cultural activists such as Christopher Murray Grieve (Hugh MacDiarmid).

During much of the 20th century MacDiarmid was foremost in the establishment of a very rooted notion of the essentials of Scottish culture and literature. For instance, we see it in his championing of the Scots language.

Spark's fiction has ranged in scope from Africa to Europe and from Scotland to America. But the scope is very broadly moral, often spiritual, and alongside such spiritual concerns Spark casts a sharp eye on the human culture and the human condition. Her palette, however, is not a simple one. It is a palette that is both broad and deep.

Spark was born in Edinburgh and was the daughter of a Scottish Jewish father and an English mother on February 1, 1918, the future novelist grew up in Edinburgh which gave her a sharp awareness of

the Presbyterian religion of Scotland. In 1937 she married the teacher, Sydney Oswald Spark, and settled with him in Southern Rhodesia, but the marriage was not long lasting.

Later, working in England during the war for the ministry of information and afterwards as a literary journalist, Muriel Spark adopted the Anglican form of worship but eventually, in the early 1950s, became a Roman Catholic.

With her physical and mental traversals across a wide geographic and cultural terrain, Spark has been well placed to write fiction which explores, and even sceptically looks at, the complex and often contradictory situations of human life.

The fiction of Spark is often darkly, even grotesquely, comic and has earned the author a reputation as a frothy, flippant observer of humanity.

Spark has said that her conversion to Catholicism allowed her to become a more integrated creative artist and to have a deeper understanding of the human condition. The Catholic faith involves a strong sense of the spiritual and the refusal to accept the material world too much.

On this basis that her work looks at the pretensions of a widespread human and cultural life which is too self obsessed and not attentive enough to the greater moral and spiritual realities.

Spark's first creative success came in 1951 when her short story, 'The Seraph and the Zambezi', won the Observer newspaper's Christmas writing competition. The story features the fantastic appearance of an angel in the unlikely setting of Africa and highlights Spark's tendency to intrude into the

Portrait of the author
Muriel Spark caught by the
brush of Sandie Moffat

by God - or the devil



enchantedress of 'The Prime of Miss Jean Brodie' (1961). This novel is Spark's most explicit portrait of a culturally multifarious Scottish identity. Jean Brodie is the most celebrated Scottish fictional icon of the 20th century (Ian Fleming's James Bond is the second most celebrated).

The character has a resonance enjoyed by perhaps only one other fictional character from Scottish literature, Burns' Tam o' Shanter. School teacher Brodie in her various moods is John Knox Mary Queen of Scots, an authoritarian, a romantic and, overall, a riotous medley of the Scottish historic identity.

She is dangerous and beguiling, a siren attempting mind control, but at the same time bringing the heaven of imagination to the lives of the girls she teaches, or her 'creme de la creme'. Yet again in this novel the world is full of opportunity and pit-falls and it is often difficult to discriminate between

In Spark's fiction the world is both fallen and infused with grace. A notable among her other novels are 'The Mandelbaum Can-

seemingly real and often mundane world of the novel stands in Spark's work toward an altered perception.

In the two decades following this publication, Spark went on to write a hugely accomplished oeuvre of short stories which recommends that the world ought to cast off its threadbare, intrusive preoccupation with human suffering and regain its innocence.

Like all her fiction, Spark's short stories have enjoyed a wide readership but remain in Scotland perhaps, one of the overlooked literary jewels.

'The Comforters' (1957) was Spark's first novel and it is a technical trickery so that its main protagonist is a novelist who becomes aware of her own story typed out by an unseen writer.

This character is either in a state of mental confusion or is undergoing a genuine awareness that she is character in a story being written by Spark, or perhaps being written even by God.

In this situation we see a hallmark

of much of the Sparkian canon where the character is handled quite clinically as an explicitly revealed 'fictional' character, and this feature has seen Spark's work sometimes grouped among experimental and post-modernist writing.

However, Spark utilises such playful novel technology as a kind of mirror to the relationship of God to the world.

To some extent, the highly in control author represents God and the author-created text is representative of the God-created world. The result of this large metaphor in Spark's work serves to remind the reader of a higher reality which can intrude upon, alter and snatch away human life at any time.

Against this higher reality, the often morally shabby schemes of humanity which Spark so expertly depicts – involving blackmail, murder and a huge range of other evils and attempted misdeeds – are rendered all the more pathetically.

Spark's work is a constant reminder of God and the ridiculous humanity

accounts for the black humour which is so apparent in Spark's writing.

Spark's first period as a novelist sees her dealing with a range of sinister, sometimes demonic, characters. In 'Memento Mori' (1959), Death takes it upon himself to make a series of phone calls to remind a group of geriatrics that they are nearing the end of their days and so should begin attending to the moral reckoning of the afterlife.

In 'The Ballad of Peckham Rye' (1960), Douglas Douglas, a man with horn-like cysts upon his head, lives in the drab factory and office suburb of Peckham in London attempting to ruin the souls of his neighbours.

Spark's work is a constant reminder of the humanity which we expect to find in the world. Spark's most successful sinister characters are the ones who are

...the world is both fallen and infused with grace. A notable among her other novels are 'The Mandelbaum Can-

Spark's brilliantly witty prose style and her eye for the comic and the cosmic is unfaltering across her entire fictional output. She writes like one gifted from God – or the devil. ■

Three worthies in



■ John Kay's 1784 portrait titled 'Three Edinburgh Bucks' shows (l to r) the Daft Highland Laird, with John Duff and Jamie Duff

Edinburgh has had a propensity for producing colourful characters down the centuries. Just like the chief mourner, the axeman and the weird Jacobite laird

These days we know better than to poke fun at extreme eccentrics and simple-minded people. These are fellow beings who need support, help and understanding. But such political correctness was largely unknown in the 18th-century world where those unfortunates were even celebrated in the bustling street-life of a city like Edinburgh, with wild stories of their whimsical peculiarities offering endless amusement.

When John Kay, the barber-artist who drew portraits and caricatures of prominent citizens, he didn't overlook the more bizarre and idiosyncratic element of the population.

Thus one of his drawings. No 11

was headed 'A Triumvirate: The Daft Highland Laird, John Duff (or Dow) as Macdonald), and Jamie Duff, at 'Idiot'. Not a 'poor unfortunate creature', mark you, but 'a... There were no half measures those times.

So let us take these characters in reverse order, following the convention of the discredited b... Duff, a tall &

... as the ... face at the head ... ed ... ately in a tall hat draped ... g crepe-de-chine

On his face was an expression of

deepest sorrow. Although Jamie was ... presence was tolerated ... that the real mourners ... him for his services with a ... p) or half-a-crown (12p) ... oblem he developed was ... n to silver money, in case ... tentally 'took the king's ... and found he'd been enlisted ... army.

His mother, a poor widow, overcame this by sending a young nephew to act as his purse-bearer.

Later on, Jamie decided it would be nice to be a city magistrate - so he decked himself out in a wig, cocked hat and gold chain and took to calling himself Bailie Duff until a pompous but genuine magistrate, deeply-offended by this lese-majesty,

true Capital mould

had him deprived of his trappings.

One of his more famous exploits was to join an unexpected funeral procession at a moment's notice. Jamie was filling two water stoups at the well when a very stately cavalcade of mourners appeared.

Although he was without his crepe-decked hat, the call to duty was irresistible and Jamie took his rightful place at the head of the company with his expression of profound woe instantly switched on – and with a heavy jug of water in either hand.

On and on the procession went, heading out of town to the volunteer chief mourner's consternation. The funeral party didn't stop until it reached South Queensferry, nine miles away, then embarked on a vessel for the Forth crossing, leaving the confounded Jamie to take his water stoups back to Edinburgh. Jamie Duff died in 1788.

The second of our triumvirate, John Dhu, was, it seems, a more threatening figure on the city streets. A Highlander by birth, he was well known for his tough and menacing appearance which was even remarked upon by Sir Walter Scott, who called him one of the fiercest looking fellows he'd ever seen.

This, however, was a useful quality because John Dhu was a member of the Town Guard, the armed civic militia whose job was to keep order in the face of occasional unruly mobs.

Generally speaking, the people of the Edinburgh streets despised the Guard and would do anything to bait or annoy them: so a fearless and intimidating figure like John was a valuable asset to this rabble of peacekeepers.

Once, apparently, as the Guard were firing their muskets in Parliament Square to salute the king's birthday, they were being taunted to an intolerable degree by the locals.

It was reported by artist Kay that John Dhu "turned upon one peculiarly outrageous member of the democracy and, with one blow of his

Lochaber axe, laid him lifeless on the causeway".

'Lifeless' perhaps means unconscious rather than dead. For in reality the ferocious-looking John was a kind-hearted man, gentle and affectionate to his wife and so obliging to his fellow-guards that he would often carry out their duties as well as his own, taking on a workload that only the toughest of men could survive.

So to our third loveable street eccentric, the 'Daft Highland Laird'.

This man, James Robertson of Kincraigie, Perthshire, was indeed a gentleman of the landed classes who had gone slightly and harmlessly mad. A brother had been appointed guardian of his estate, which provided him with an adequate income and lodgings on Edinburgh's Castlehill.

So, as artist Kay pointed out: "He was enabled to maintain the character of a deranged gentleman with some degree of respectability, and he enjoyed a total immunity from all the cares of life".

That is not to say the Laird wasn't pursued by mental demons. He was a Jacobite, coming out for Charlie in the '45, after which he was imprisoned in the city tolbooth. It was probably at this point that his madness took hold. When it was seen he would not be a public danger he was released.

But the Laird wanted, above all, to be a martyr to the Stuart cause. In particular, he wanted to be charged with treason and hanged, drawn and quartered. Failing that, he would very much like to be back in prison.

It was supposed to be dangerous at that time to harbour Jacobite sympathies, but no matter how many ostentatious toasts the Daft Laird drank to the Pretender, nobody would oblige by having him clapped in irons.

So instead, he hit on the ingenious idea of falling into arrears with his rent, and was imprisoned for debt.

It was harder, though, for the authorities to get him out of jail. His



■ Simple Jamie Duff, alias 'Baillie Duff' thought he was a magistrate.

debt had been paid, probably by his brother, but Robertson of Kincraigie refused to leave unless he was brought to trial for high treason.

One morning two men of the Town Guard entered his cell to tell him the trial was to go ahead and the judges were even then waiting for him in court.

Delighted, the Laird accompanied the soldiers into the street, after which they locked up the prison to prevent him from getting inside again, and walked off.

The disappointed martyr then developed a new eccentricity, which was to attend court hearings in the former Parliament House and to

carve little wooden caricatures of his imagined enemies which he stuck on the end of his staff.

Apparently, he had a real talent for this. After John Kay drew his portrait, the Laird responded with a wooden likeness he called 'the barber'.

The Daft Highland Laird was kind-hearted and generous. He gave home-made spinning tops to children and tobacco or snuff to any adult who passed the time of day with him.

That made him a very popular character. He remained a loyal Jacobite until he died in 1790 – mourned but not martyred. ●

All the Daft Highland Laird wanted was to be hanged as a martyr to the cause of his Bonnie Prince

Hydro majesty brings new life to the glens

■ Highland bikers watch the pylons march over the hill at the Taynuilt Dam above Loch Awe, Argyll.



The hydro electricity schemes transformed Scotland and its image after the war in a mixture of power and spectacle, recalls biker historian David Ross

Standing high above the main road running west from Tyndrum to Oban stands the Cruachan Dam, nestling in the great corrie of Ben Cruachan, 3,689ft. Cruachan is one of the classic ascents of the Munros of Scotland, which most climbers are eager to add to their list. It was the scene of Robert the Bruce's early victories.

But it is deep within the mountain itself that its biggest surprise awaits — a mini-bus drive two-thirds of a mile into the interior of the mountain where a cavern 300ft long, 77ft wide and 127ft high is hewn from the solid granite.

There are four huge turbines, each weighing 650 tons, which can pump 120 tons of water a second, sitting 1,000ft beneath the Cruachan Dam, and 120ft beneath the level of Loch Awe itself.

When demand is low, the turbines pump water up into the dam, and when demand is high, the water flows down to drive the turbines and generate power for Scotland's grid.

Cruachan Power Station is open to visitors late April till late September. The dam high above is noted for its

spectacular views. There is an access road that runs to it from Lochawe village, where you can park and walk the 3.5 miles, enjoying the ever-changing panorama south over the loch and north to Cruachan's serrated peaks.

The dam itself is 1,037ft long and 153ft high, containing 116,000 cubic yards of concrete. It stands 1,315ft above sea level. Cruachan generates more electricity than the nuclear power station of Hunterston in Ayrshire.

There are extensive hydro-electric developments in the area surrounding Pitlochry. The town itself has the Clunie Memorial arch, which is built in the same shape as the huge tunnels underground that carry the water. It was built to mark the completion of the dramatic Tummel-Garry hydro scheme in 1952.

There are generating stations at Pitlochry and Clunie, and west of Pitlochry main street stands the 54ft-high Pitlochry Dam itself.

A salmon ladder has been constructed so that the fish can by-pass the dam to reach their original spawning grounds. Observation windows allow visitors to watch the

fish ascend, which have become great tourist attractions, particularly when the salmon are running.

The building of Pitlochry Dam created a new loch — Loch Faskally, which is crossed by a bridge carrying the A9.

A road runs from Tayside up to the visitor centre at Ben Lawers, which at 3,984ft is the highest mountain in Perthshire. Continuing northwards past the visitor centre, heading towards the pass over to Bridge of Balgie in Glen Lyon, you soon come across the dam which holds back the waters of Lochan na Lairige, the loch of the pass. This is one of my favourite wee dams, with Lawers towering on the right, and the Tarmachan Range rising on the left to 3,421ft.

Still in Perthshire are the twin dams of Lyon and Giorra at the head of Glen Lyon, the longest and one of the most beautiful glens in Scotland, which has a display of spectacular colours in autumn.

There is an extensive hydro-electric system based around Loch Quoich, accessible from the A87 running westwards from the Great Glen, but the raised water levels and deforestation have taken away some of the original glories of this wilderness.

Another accessible dam is the one at the south end of Loch Glascarnoch on the A835 running north to Ullapool.

Close to the central belt of Scotland, there is the artificially-enlarged Carron Valley Reservoir, in the valley of the same name, running between Fintry and Denny, and traversed by the B818. This example is unusual, having a large dam at either end of the loch, which gives off the River Carron eastwards and the Endrick Water westwards.

The site of the loch was originally owned by Sir John the Graham, who died fighting alongside Wallace at the Battle of Falkirk, and the remains of Sir John's castle stand above the dam at the western end of the loch. ●

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Daily Record. p26/27 Muriel Spark by
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SCOTLAND'S STORY

NEXT WEEK IN PART 50



THE THATCHER YEARS

Love or hate her, Britain's first woman Prime Minister changed the country. Scotland's verdict on 18 years of Tory rule was to leave Mrs Thatcher's party with no Scottish seats in Westminster and not a single Scottish council under her party's control. The bitterness generated by the destruction of the Scottish coal and steel industries, the dismantling of the NHS and the Poll Tax debacle were not easily forgiven. Next week, Scotland's Story takes a perspective on those volatile Thatcher years.

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